A SERMON

Preached in the High Church of

EDINBURGH,

June 9th 1695. Before

HIS GRACE

The

Marquess of TWEDDALE

His

MAJESTIES

High Commissioner

And before many of the Nobility, Barrons and Burrows, Members of the High Court of Parliament,

And the Magistrates of the said City

By *David Williamson* Minister of the Gospel at the *West-Kirk*

EDINBURGH,

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GOOD READER

The Author being threatned by ſome. that they would cauſe Print his Sermon, as written from his Mouth (however uncorrect it might be) And that ſeverals had made wrong accounts of the matter ſpoken; He was preſſed upon theſe Reaſons, by Friends; to offer a correct Coppy to the Preſs, Which he condeſcended to do upon their Importunity, without alteration of words or Sentences.

The Text

Isaiah Chapter 38. 3.

And said, Remember now, O Lord, I beseech thee, how I have walked before thee, in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah *wept sore.*

HEzekiah was a Good Man, a Great Man, a Rare Man, a Praying King. Of all the Three and twenty Kings of *Israel* and *Judah*, before, and after the Schisme, Wee find only Nine commended for Good, *viz. David, Solomon, Asa, Jehosaphat, Amasiah, Azariah*, Jotham, Hezekiah, Josiah: Of the Twenty Kings of *Israel* after the Rent, Wee find none commended for Good, but only Jehu, commended for cutting off the house *Ahab* and destroying the Worshippers of *Baal*

2 *Kings* 9. 10. Yet was he reproved for cleaving to the Sins of *Jeroboam* 2 *Kings* 10. 31.

Hezekiah was a Good King, but not faultless, his Heart was lifted up with Pride, and he Pay'd dear for it, 2 *Kings* chap. 20. verses 14. *&c.* Nor did his Goodness exceeme him from Trouble; in the preceeding Chapter he was sore distressed by a seige, and now sick unto Death.

The words contain his fervent Prayer; I shall not trouble you with tedious Explication, nor Curious Division.

1. He Prays that the Lord would Remember him, not that God is subject to forgetfulness, but he would have the Lord effectually to mind him, according to his promise made to *Abraham* when he indented with him *Gen.* 17. 1. 2. *Walk before me,* saith the Lord, *and be thou perfect,* I am God Almighty, *And I will make my Covenant between me and thee, and I will multiply thee exceedingly*: Now he had in some measure (Human Frailty excepted) kept the condition there required. 2. He reflects on his Heart and Way, I *have walked before thee*; That is, under the awful apprehensions of an Omniscient every-where present God: *In truth and with a perfect heart,* It's the same on the matter with simplicity and Godly sincerity 2 *Cor.* 1. 12. Mentioned in opposition to Carnal policy, called there fleshly Wisdom; Would he say, I have studied to be sincerely and honestly minded, and am not conscious of gross Exorbitancies in my course, which uses to shorten Mens Days. 3. Wee have the proof of his Sincerity in a Good Conversation, *I have done that which is good in thy sight.* 4. Wee have his present Melancholy temper. *and Hezekiah wept sore,* for Deaths aspect was not pleasant to him, he would fain have lived a while longer, either to have throughed the begun Reformation, or forseeing what might follow to Church and state upon his removal, especially they being for present in a distracted miserable condition, or probably he Scunnered at Death, as nature will do in the best of Saints.

I shall only take up this one point from the words.

Doct. That those who would expect comfort at Death, must make conscience of a sincere Religious walk in their life. Whose Heart condemns them not in *this* may be very confident of *that.* I shall speak to thole three Branches. 1. of Death. 2. of Uprightness. 3. of a Religious walk.

1. First for Death, I would say these five things. 1. It is certain it is appointed for all Men to dye, and but once *Heb.* 9. 27. All are born with the seeds of Death in their bosom; The prophanest Atheist, who defyes Death, shall not shift it when his day cometh.

2. It

2. It is certain Death is uncertain. 1. As to the place where, at home or abroad, by Sea or by Land. 2. As to the manner how, a violent or natural Death; sudden or lingering. 3. As to the time when, wee read of no Man who ever got a lease of their time, but this *Hezekiah*.

3. It's certain Death waits no Mans readiness, if a Man be not prepared, that Messenger when he cometh will not defer one moment.

4. Death cannot properly be said to be a surprize to Believers in Christ, it may be sudden, the Christan not being in that frame and Exercise desirable, may fall short of Consolation, but his state being sure, his Salvation is secured.

5. It is certain we may have a day better and another worse, in time, but after Death there is no change, Eternal Well or Eternal Wo, where the Tree falls there it Lyes *Eccles.* 11. 3.

Use. 1. Wee shall make some practical improvement of this: And 1. Be convinced, That this Tyrant Death is the indispensible fatality of all Men; Altho' some adjourn the thouhts of it, which is their sin and folly, and they may be refuted from the consideration of the frequent warnings of Mortality and the shortness of time compared to an Hand-breadth *Psal.* 39. 5. To a Vapour *Jam.* 4. 14. to the fading Grass 1 *Pet.* 1. 24. Yet many put that Day far away *Amos* 6. 3. teasing up their thoughts, anent the increase of their Riches, the standing of their Family, the advancement of their Honour, the filling of their Cup of pleasure, and before they are aware Death puts in the sickle, and their Breath goes out, they return to their dust, & in that day their Thoughts perish; *Psal.* 146, 4. 5. their fair white thoughts as the word is, all their designs & endeavours, either for themselves or others: O! If people would take leasure but to Commune with their own Hearts, till they had some impression and present Heart-affecting thoughts of Death, then reflecting on their way in the World, for the World, they would conclude, that all their Labour amounted to no more, than what is imported in that Verdict *Eccles.* 1. 2. *Vanity of Vanitys, all is Vanity and Vexation of Spirit*; Then should Self-designing-men, & Self-deceivers whose desires, designs and endeavours, did rise no higher then *Self*, find that they had played the fool and cheat to their own Souls, when their hearts shall overcast, with the confusion of these thoughts and challenges, that they shunned in due time to intertain.

Altho' death be in the Creed, yet it is not in many peoples belief, such as. 1. The stupid and secure, who are not moved with Terrours and threatnings, like to those of *Noah* his days, who did eat and drink till

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the flood came, *Matth.* 24. 38. 39. 2*ly.* The wordly minded, whose time and cares are Swallowed up with vanities of this life, as if they were never to separat, like the man *Luck* 12. 3*ly* The proud, and Grandees of the worldmind not they will be laid in the Duſt, where their bones will bear no badge of their Gentility, Theſe, with the worldly, go far in the way to Hell for their honour and profit. 4*ly.* Thoſe who are careleſſe to trim their Lamps, and get intereſt in Chriſt and live as never to dye.

I Would preſs upon you *all*, frequent and ſerious thoughts of Death from theſe conſiderations 1. Believing thoughts of Death would aquaint you with it before it come, which were your advantage, to make it the eaſier, & Leſs terrifying when it comes; Were you Seaſoning your Hearts with the Morning and Evening thoughts of it every day. 2*ly.* It would make you diligent in hearing of the word, not knowing but every Sermon may be the Laſt, the Lord knows, this may be the Laſt to ſome who hears me. 3*ly.* It would let you ſee an end of all perfections *Pſal.* 119 56 That theſe who call their Lands by their Names, Their honour deſcends not to the grave with them *Pſal.* 49. 11. 17. Nor will their *Grandure* diſtinguiſh their *Duſt* from the *Beggers*, *Job.* 21. 26, They all lye down alike in the Grave. 4*ly* This would ſtir up to excelent thoughts of God, there be ſome, *God is not in all their thoughts*, *Pſal.* 10. 4 Becauſe Death is not in them *Job*, 19. When *Job.* ſpeaks of the *Worms* he has exalting thoughts of God. 5*ly.* It would make People more uſefull to others, and better neighbours, It would make meek in paſſing injuries, watchfull againſt offering of them *Phlip* 4. 5 *Let your Moderation be known unto all Men, the Lord is at hand.* 6*ly.* It would rectifie your Judgment, of ſin, of Croſſes, yea, of things Temporal, Spiritual, and Eternal; Men in health living at diſtance from the thoughts of Death, Think otherwiſe of things, than in Sickneſs, and under the apprehenſion of Death. 7*ly.* It will regulat your affections you need be very ſober, the day is but ſhort *Eccleſ*, 11. 9. The wiſe Man laughs at the young Man who Lets his heart Looſe Telling him, for all theſe things he wold come to Judgment 8*ly.* Believing thoughts of Death, would beat back Temptations to ſin, Mortify Idols and Luſts *Job.* 31. 13. 14. They would ſay, what ſhould I anſwer for this when the Lord riſeth up; It would make people quit boſom *Dalilahs* and Loſe pleaſure in them 1. The proud Man minding Death would account litle of being like *Haman*, the Second perſon in the Kingdom. 2*ly.* The covetous worldling entertaining believing thoughts of Death, would not be ſo much hunting after rents and profits, *Judas*-like ſelling their

Maſter,

Master, *Matth.* 26. 16. He said, *what will you give me, and I will deliver him unto you, And they covenanted for Thirty peices of Silver*; Nor like *Demas* who forsook Christ for the present world 2. *Tim.* 4. 10. 3ly. Beleiving thoughts of Death would mortify pleasures, and all vain delights, They would be als unsavory as the white of an Egg, the Harlot and drunken companion would be an ugly sight; you would be convinced of the truth of that, That these pleasurs Last but for a short Season, and leave a Lasting sting behind them, *Heb:* 11. 25. *Prov:* 23, 32 Yea beleiving thoughts of Death, would make you double your diligence in your pace to heaven *Eccle.* 9. 10. And quicken you to those duties, heart-tenderness, and bitterness for sin, as the Text points, *Hezekiah wept* sore; It would make you earnest in Self-examination 119. *Psal.* 59. 59 And instant in prayer *Rom.* 12. 12. And would be a notable spurre to preparation for Death.

Lay your account with it, Death is inevitable, and will not be put off as *Dyvors* puts off their Creditors, with fair words, flattery, Suspensions, Cautionry, flight; it will pursue, go where you will, nor will it bebrav'd out with a mans power and Station, and there is none can loose Deaths Arriestment. Therefore wisely reckon your time, and the shortest count is the best. *Psal.* 90. 12. *Lord teach us to number our dayes that we may apply our hearts to wisdom:* There was a fool who reckoned on many years and had not a Night before him. *Luk,* 12, 20. But *Job* more wisely reckoned Death a dayly door-neighbour, every day waiting his change, *Job.* 14. 14 Know, that your holding here is not property, but Tennent-right, we should alwayes be on a call; O make your reckoning and testament in time, *Josiah* made a good Testament,, who turned to the Lord with all his Soul with all his heart, with all his might, according to all the Law of *Moses*, 2 *Kings* 23. 25. &c. *David* made a sweet end who served his Generation according to the will of God, and fell a sleep in Christ *Acts.* 13. 36. Some great men have made an ill Testament, as *Jehojakim* who was buried with the burial of an Ass. he lived undesired and died unlamented, none to say, *Ah Lord, or Ah his Glory,* Jer, 22. 18. &c. There are some who dies and none to say, Woe is me for him, but that he is well away, and we are als well quit of him; their Memory Rots, and they are remembred with disdain, *Prov,* 10. 7. *But the Memory of the just is blessed, and they shall be had in everlasting remembrance, Psal.* 112. 6. A good mans name never dyes, they will speak good of him when he is dead; who cared little for him when he lived, they will speak good

good of *Moses* and *Samuel* now, who would have thought meanly of them had they lived in their days.

Herod that proud persecutor, who slew *James* and put *Peter* in Prison, made an ill Testament, he swallowed down *Impious* Flatteries, and was eaten of Wormes or Lice, that he died, *Act.* 12, 2. 3. 23. Some have made an ill Testament at death, who have used Hellish policy in their Life, as *Pharaoh* who devised to keep down and crushed the People of God, and would have had his Lust satisfied on them. *Exod.* 1. 10. and 15. 9.

I warne you great men who hear me, from the greatest to the lowest; many great men has dyed in *Scotland* within these sixty years; Charity binds me up from speaking of their eternal state, some of them survived their Honour, and went off the stage as the snuff of a Candle, your *Honours* will not go under the Turf with you: Many has darr'd and given defiance to death, that when that pale Horse has looked them in the Face, and Conscience awakened on them, changed Colours and quaked as *Belshazzer* did. *Dan.* 5. 5. 6. You who are great men had need to walk so, as death be not terrible to you. 1, Because few such are called and saved. 1 *Cor.* 1, 26 6. *Not, many Noble,* &c. 2. Because many great men will be sore put to it at last *Rev.* 6. 16. 17. To cry to Mountains and Rocks, *Fall on us and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his Wrath is come, and who shall be able to stand;* Many who hold their head very high now, Mighty men, and chief Captains may be put to it, and some who hears me this day, it may be their case.

I warne *Your Grace,* and my Noble Lords, and much Honoured *Gentlemen,* take heed what you do, the judgment is the Lords; there be few Parliaments but some Members dye in the time, or shortly after, God knows within a few dayes where some of you will Land for Eternity: I remember within these thirty four years, of one who rode in Pomp to Parliament but warmed not his Seat, was hurried to his Lodging, took bed, and his Sun set in a dark and stormy cloud, he was a principal contriver of the overthrow of the Work of Reformation in *Scotland.* Take heed what you do or design, you must all dye and compear 2. *Cor.* 5. 10. As the word is, Be manifested, discovered, laid open, your deeds your intentions, your Cabin-Counsells, there will be no palliating of foul things with fair Colours.

I will tell you to whom Death will be terrible, and why, 1. It will be terrible to them who have not their aggreement made with God, not found in peace, Them God will meet as an enemy. 2*ly.* These who has not repent-

repented and obeyed the Gospel, As the foolish Virgins *Math*, 25. Christ threatens the *Jews* they should dye in their sins unrepented of *John* 8. 24. 34. Who ly down in the dust and their bones full of the sins of their youth, *Job*, 20 11. 4. Who dye in unbelief, to such, God swears they shall not enter in his rest, *Psal.* 95. 11. 5. Who have not their work perfect before God, but rests in an empty name and profession. *Rev.* 3. 1. 2. 6. The backslider in heart, *Heb.* 10. 38. 7. These who hears the word and doeth it not, *Matth.* 7. 26. 8. Who sets their nest on high, as the fool, who said, he had much goods laid up for many years. *Luk.* 12. 19. 9: The persecuter and contemner of Gods People, as *Nabal.* 2. *Sam*, 25. 10. 38. 10. These who dye under the plague of a hard heart as *Pharaoh*. *Exod.* 14. 11. Death is terrible to these who are self Cheaters and Deceivers, who cries peace, peace, when sudden destruction is at the door. 1 *Thes.* 5. 3. 12. Who dyes neither to be desired of God nor man. as *Jeboram.* 2 *Chron*, 21. 20. 13. These who dye embracing Idolatry as *Ahaz*. 2 *Chron.* 28. 22. .He Trespassed yet more against God, and Sacrificed to the Gods of *Damascus*. 14. These who dies without the experimental knowledge of these three. 1. Without the knowledge of Conversion, except one be converted he cannot enter into the *Kingdom* of Heaven. *Joh.* 3. 3. 2. Without the knowledg of Holiness, without which no man, if he were a *King*, shall see the Face of God in mercy. *Heb.* 12. 14. 3. Without some knowledg and belief of their eternal lodging. 2. *Tim.* 1. 12. I *know in whom* I *have believed* says *Paul*, I *know of a house not made with hands*, 2. *Cor.* 5. 1.

Quest. But why will Death be terrible to such? Ans. Because then they will get no desire granted; not a drop of cold Water to cool the Tongue, *Luke.* 16 24. The rich Glutton could not obtain that mean request 2. Then their Carnal propes and confidences are battered down. their hope gives up the Ghost. *Job.* 11, 20. 3. Because then God will be terrible to them, He will meet them as a *Boar* bereaved of her Whelps. and rent the Caul of their heart, and devour them as a Lyon *Hos.* 13. 8. *Consider this you that forget God, least he tear you in pieces when none shall deliver. Psal.* 50 22. 4 Because then, fear and loss comes at once, and there is no hope, that their case will mend.

Now, would you have death not to be a terrour, but a comfort to you, Then 1, Look to it through the righteousness of Christ, who takes away the Sting, 1 *Cor.* 15. 55. *&c.* 2 Be *Zions* friend, and her *King* Christs friend, and embrace him as thy Souls Beloved, and his terms of peace prescribed. 3. Look on Death as the Vessel. that will take thee off this troublesome

Sea to thy eternal rest. 4. Look on death as Christ speaks of it, *Our Friend Lazarus sleepeth*, John 11. 11. 5. Look to it in the promise of his presence, Who will be with thee when thou goes thorow the dark valley, *Psal*, 23. 4. 6, Look on Death as thy God's Servant, that dare not touch thee, but as thy God will. 7. Be prepared for it: Are you ready, and your Lamps Trimmed? I fear the Eccho of conscence in some, is, I am yet to Learn this Great Lesson.

Consider these things, 1. *Wishes* and *would* be's will not be taken off your hand, *Balaam* a Stranger to God, wished to dye the Death of the Righteous *Numb*, 23. 10, O Says the man I would fain be Godly, Thou wilt not come to a Blessed end if thou get no more. Says Christ Blessed is the man whom his Lord finds so doing *Matth*, 24, 46. Not so wishing that he had been better. 2. Many meet with Death before they be ready, what knows thou, if thou get time at Death; What if the Lord answer thee as *Judges* 10. 13. Go to the Gods whom you have served; Shall I take the worlds, the devils, your Lusts, and sins Leavings? 3. Consider you may be confused at Death; It's harder to dye well than is imagined, Death will try to purpose your Graces, duties, and enjoyments; you have need to be busie, and be as busie as you can, you will have enough to do, to win to patience and assurance. 4. Mind as Death leaves you, Judgement will find you; You will not dye twice, if so you might take a venture, Therefore deferr not preparation, which is of universall and Greateſt concernment; If peace of conscience, To dye with comfort, To have the Soul bound up in the bundel of life, be of concernment, Then preparation for Death is of concernment; If eternall well and woe, to escape hell, and come to Heaven, be of concernment, Then is preparation for *D*eath of concernment.

Quest, But wherein consists this preparation? *Ans*: 1. *I*n laying up a store, a good foundation for the time to come 1 *Tim*: 6. 19. To be wise as the *Ant*, that provides in Summer for the Winter storm *Prov*. 6. 8.

2. To live a Righteous holy life, the life of a wrestler with God, as *Jacob Gen*: 32. The life of walking with God, as *Enoch Gen*: 15. The life of Self-denyed-obedience, as *Abraham Heb*: 11, 8. He went on a call, not knowing whether, and the life of a pilgrim and stranger, *D*esiring a Heavenly contry *Heb*. 11. 13.

3. It consists in having the Heart Sequestrat from Lusts, Idols, and Creature injoyments, Crucifyed to the world, and the lusts and affections thereof *Gal*: 5. 24. 6. 14.

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4. In being on the watch-tower *Psal.* 130. *Luk* 12.37, Blessed are those Servants whom the Lord when he cometh shall find watching.

5. In having Graces in Lively exercise, Faith ready for Vision, and Hope for possession.

6. *In* having thy peace within between God and thy Soul secured, the Spirit witnessing with your Spirits that you are the Sons of God. *Rom.* 16

7. In dying in the Lord, *Rev.* 14. 13. Found in Christ *Phil.* 3. 9. United to Christ *John.* 17. 23. I in them, and thou in me; Commiting the Soul to him as a God of truth *Psal.* 31. 5, Trusting Christ as a safe Vessel to to carry the through.

O what an excellent Death is it, to dye in the Faith of these Six things 1. That thou are Elected, called, adopted, justified, and he is thy God, and that thy name is Written in the Lambs Book of life, And thou has no more to doe, but say, Father in thy hands I commend my Spirit, as said Christ *Luke* 23 46,

2. To dye in the Faith of this, that all his dealings to thee in thy life, have been Mercy and truth, and for good *Psal.* 25. 10 and thou wilt not question his favours; To dye in the Faith of this, that thy Works have been accepted, and to say with old Simeon *Now lets thou thy Servant depart in peace, for mine Eyes have seen thy Salvation Luk* 2. 29.

3. To dye in the faith of the promised Glory, and of the out making of all the promises, that thou can say as *Psal.* 17. 15. *When I awake I shall see his face in Righteousnes, and be satisfied as with the likeness of God.*

4. To *Dye* in the Faith of this, That Christ hath taken away the Sting of Death, and thou hast interest in his Victories, over Death, Hell, Sin, and the Grave, and that he will be with thee, and measure out thy pain, and make all thy Bed in Thy Sickness.

5. To Dye in the Faith, That God will visit his Church, as did *Joseph Gen.* 50. 24 25.

6. To Dye in the Faith, That all the enemies of his Glory shall be brought down, and his Kingdom shall be exalted.

Death will give people experience of these five things, Of the Vanity of the World, of the Truth of the Word, of the Bitterness of Sin, of the Terribleness of falling in the hands of the living God, and of the Sweetness of Gods Service to them that shall rest from their Labours.

Many Dye with strong Terrours, not prepared, and some Stupid, ly down with a Lye in their Right-hand *Isai.* 44. 20. And yet are said to Dye like Lambs; They are like a Man put out at the window of a high Tower

in a Dark-night, and falls in a deep Ditch, sad is his Wakning.

Happy are they who are ready, Willing, and desirous to Dye, 1. There is a Childish desire of Death, like *Ahab*, who would Dy in a pett for *Nabaths* Vineyard 1 *Kings* 21. 4 2. A passionat desire like *Jonahs* for the Gourds withering *Jonah* 4. 8. 3. A Rebellious desire, like that of the *Israelites Numb.* 14, 2. 4, A solid and Judicious desire, That is attended 1 with diligence in every duty, knowing that shortly wee must put off this Tabernacle 2 *Pet.* 1. 14. 2. With laying up a store that wee may be accepted of him 1 *Tim.* 6. 19. 3 With a constant waiting for a change *Job* 14. 14. Trimming the Lamps, and girding up the Loyns with the wise Virgins, *Math.* 25. 4. 4 With the knowledge of their Well being after Death 2 *Cor.* 5. 1. *Wee know if our earthly house of this Tabernacle were dissolved, Wee have a building with God, an house not made with hands; eternal in the Heavens.* 5. It's attended with an heart deadness to things here-away using the World as if wee used it not, because time is short 1 *Cor.* 7. 29. 31. O for such grounds of desire.

The second thing I would speak to, is, That who would expect favour at Death, would study Uprightness. 1. There is a Moral Uprightness in reference to Mens Actions, which a Graceless Man like *Abimelech* may have by restraint *Gen.* 20. 2. an Evangelical Uprightness, that sets the Eye and Heart God-ward, which is not an Act, but a Gracious frame and habit, wrought in the Heart, which is the chief seat of it; Hypocrisy is like a paint that only colours the Skin, This is God's Work, for no Man can make his Heart clean *Prov.* 20. 9. It fits the Soul to walk with, and serve God in the right manner, and to design the Lords Glory as the main end; The upright Man knows no other fountain of Mercy but God's Grace, and no end of duty but God's Glory.

For confirming the point. 1. It is the paremptor will of God, which is the highest of Reasons: God remits from the first Covenant with *Adam* of absolute personal perfection but requires a second Covenant perfection *Gen:* 17. 1, Uprightness, Truth in the inward parts *Psal.* 51. 6. Which is the highest Believers can attain while on Earth. 2. It is highly well pleasing to God 1 *Chron.* 29. 17. I know O Lord, saith *David*, thou takes pleasure in Uprightness; O how well pleased was *Christ* with *Nathaniel* an Israelite indeed in whom there was no guile *John* 1. 47. His countenance doth behold the upright *Psal.* 11. 7. they get a good look of God; Wee should imitat Christ if wee would do what delights God *John*, 8. 29. He did alwayes those things that pleased his father, who has no pleasure in sin *Psal.* 5, 4 5, This is the great and characteristical distinction that

that puts a difference between the Saint and *Hypocrite* in point of duties, as between the Publican and the Pharisee *Luk.* 18. Between *Cain* and *Abel* *Gen.* 4. 4. It is that without which a man cannot be a true Christian, under the highest profession, and with which a man is a true Christian with Less profession; It is the very standart of every Grace and duty, Grace without it, is but hypocrisy, and duty without it is but iniquity: A Saint cannot want it to Season all his Graces and duties, it qualifies all, It's like the blood that runs through all the veins, the very life of the Christian 1. Faith most be unfeigned 1 *Tim.* 1. 5, There were a sort of people seemed to trust in God, but were not sincere, they thought not as they spoke the Lord could not abide them *Psal.* 78. 35. 36. 37. 2 Repentance must be sound, the Lord challenges feigned turning to him *Jer.* 3. 10. Wee have need to pray, Lord wash our Teares from hypocrisy.

3, Love to God must be sincere, or elss wee are cursed *Eph:* 6, 24, 1. *Cor:* 16. 22. There were some who pretended great respect to God, and undertook fair *Jer.* 42, 2. 3. 6. 20. 21. but stood not by it, they were false dissemblers in their hearts, they never kept a word *Jer.* 44. 16. They down right gave themselves the Lye, and declared they would not do as they had said. 4 Love to our neighbour must be sincere, wee must love him *with a pure Heart fervently* 1. *Pet.* 1. 22 5. Prayer to God must be sincere 1. *Tim.* 2, 8. Wee must lift up pure hands. 6, preaching must be as of sincerity, in the sight of God 2 *Cor.* 2. 17. In a word wee have so much grace in good earnest, as we have sincerity, and no more. Last reason none else can expect Heavens glory, and who wants Hope of *Heaven* cannot dye with comfort *Matth.* 5. 8. *Blessed are the pure in heart, they shall see God, Psal.* 140. 13. The upright, and only such, shall dwell in his presence *Psal.* 15. 1. 2, Only these who walk uprightly, shall dwell in his holy *Hill*, Without Faith, repentance, love, we cannot be saved *John.* 3, 18. 1. *Cor.* 13 *Luk.* 13. 3 And without uprightnes we have none of these; All depends on this one thing, both in point of present comfort, and everlasting happiness without this, the soul is lost when we have done all we can.

There is great need to try it, for both Sincerity and Hypocrisy lyes deep in the heart, & both may be over-looked: A Gracious Soul may be Jealous he wants it on mistakes 1. Because of decays in Grace; To remove this, consider 1. *Peter* had his decayes, yet his heart was right in the main, a while wee are here the best have some remainders of corruption to molest them. There is none perfect *Rom.* 7. 20. Honest *Paul* complains of an ill Neighbour. Sin dwelling in him. 3. a decay may be apprehended, and appear to be where it

is

is not, there may be a growing at the root in humility, as in winter, the sap goes to the root of the tree, and keeps life in it,

2. Some question their uprightness because of Severe rods, *Thy witnesses are against me* saith *Job*, 10. 17. I answer, this were to question that Gold were Gold, because put in the fire to be refined and purged of its dross, the best Saint on earth has some dross of corruption to be purged away by the Cross *Isa.* 27. 9 In heaven the Saint is all Grace and no sin, in hell the sinners is all sin and no Grace.

3. Some Jealous their sincerity because of distracting vain thoughts in duty, I answer, this is dangerous, for thus you condemne the generation of the righteous; There should be none sincere on earth, if this did hold; There be none who wants these; but are these thoughts thy burden, art thou striving against them, and hates them *Psal*, 119. 113. Thou does not cherish them, *Its* well.

4. Say some, my Self-love fears me: I Answer there is a Self-love in Subordination to the Glory of God, whereby a man aims in the first place at God's glory, and then his own happiness, That is Lawful. There is again a self-love in competition wherein a man regards *Self* more then God's glory, that is unlawfull, and a ground of Jealousie when a man puts himselfe in Gods room.

Use. For trial 1. The upright man his great work is about his heart to purge it, He knows sin in the heart is worse than sin in the life: Sin in the life may proceed from weakness of grace, sin in the heart from strength of corruption *Psal.* 66. 18. If I regaird inquity in my heart no hearing of prayer. There be two things the Sincere looks most to, His God that he may be *Honoured*, and his heart that it may be reformed; Hypocrits are most upon outwards, and justifies their hearts by venture. The upright man neglects not his outward work, he knows as to neglect the heart argues Hypocrisy, so to neglect the life argues profanity; He looks to both, but most to the heart.

2. The upright Man has a two-fold universality, one as to sin, another as to duty. 1. For sin, his heart is carried out against all sin, secret as well as open because it is against the Lord, as *Joseph Gen.* 39. 9. and *David Psal:* 19 12, The hypocrits fails here, he refrains from sin obvious to the world only, The upright man sets himself against small sins as well as great; *It's* true as sin is against God, and his holy Law, there is no sin small, but there are degrees of sins, the upright man setts himselfe against his own sin, his predominant, The sin of his constitution *Psal.* 18, 23. Yea, he hates every false way *Psal.* 119. 104. There be some goes over the belly of known acknowledged

ledged principles intheir sin;Some say a man should not commit adultery, who will commit adultery, some will abhore *Idols*, that will com mit Sacrilege *Rom.* 3,22.Some will abhore swearing, Thieft, whoredome, who will debauch time and person with tipling and drunkenness, this is to be guilty of the Breach of the wholeLaw, because it Is a despising that authority that is stamped on all the commands *Jam*: 2. 10, 11,

2. The upright man his heart is carried out to all duty, to esteem all Gods commands concerning all things to be right *Psal.* 119, 128, To have a good Conscience in all things *Heb*: 13, 18, Who obeyes one command for Gods sake will obey what ever he commands,

3. Uprightness presses the Mans heart to reach the highest attainments of Grace, the hypocrites obedience is stinted, but *Paul* forgets things behind and presses forward *Phil* 3, 12. 13. 14.

4. The upright Man baulks no duty for suffering, some come out of Great tribulation washing their Garments in the Blood of the Lamb, *Rev.* 7, 14.

Use. 1. For exhortation, O Study uprightness 1 Because its rare, and ill looked on in the world, *Micah.* 7, 2, there are none upright among men, *Psal.* 12, 1, The faithfull fails from among the Childeren of men *Job*, 12, 4 The just upright Man is laughed to scorne; It is for a Lamentation, that sincere Soules are thin sown in this generation, if there be any more sincere than another, they are like the speckled bird *Jer.* 12. 9. That all the birds of the Field gazeth on *Isaiah.* 8. 18. *I* and the Children whom the Lord has given me, are for signs and wonders in Israel, the World cannot abide such *Prov.*29,27, *He that is upright in his way is an abomination to the wicked*; So much the more study uprightnes. 2. Consider there is nograce like it, and no grace without it, it denominats a man a Christian, and a Blessed man *Psal* 119. 1. 3. It gives confidence before the Lord in prayer 1 *John* 3 21. *Prov.* 15. 8. The prayer of the upright is his delight, such are welcome to God in their adresses, that is a Rich Blessing *Jam* 4. 8. 4. Such shall be made glad and Glory in the *Lord*, who are upright in their hearts *Psal* 64. 10. 5. The Upright Man shall keep his feet when falsehood will fail *Prov.* 10 9 He walks surely *Isai* 28 17. The refuge of Lyes shall be sweeped away, the Upright may have many Enemies, but God Almighty is on his side *Gen.* 17. 1. *Psal.* 55. 16. 18. Many are with me says *David*, they shall get their feet on the Neck of all their Enemies *Psal.* 49, 14, The Upright shall have dominion in the Morning. 6, Uprightness supplies

many

many defects, when one can appeal to God anent the sincerity of his Heart as *Paul* did *Acts* 23. 1. 7. The Upright have room in the Saints Prayers *Psal.* 125. 4. Do good O *Lord to them that be good, to them who are upright in their hearts.* 8. Sincerity Crowns all Grace with perseverence, Hypocrisy withers, sincerity holds out in the worst of times, like the good ground, It's fruitful notwithstanding of scorching heat, *Luke* 8. 15. 9. Without this all duties are a Lye *Psal.* 78. 34. *&c.* They prayed and flatered God, and Lyed with their Mouth, for their Heart was not right with God. 10. The upright man has comfort in the greatest Extremity and storm of his *Life*, a bosome friend: *Paul*, when he had the sentence of Death against himself and others, said, this is our rejoycing, the Testimony of our conscience, that in simplicity and Godly sincerity we have had our Conversation in the World 2 *Cor.* 1, 9, 12. This makes the Man's Face to shine, and makes quietness within *Prov.* 14. 14. Whereas an ill conscience is like a gnawing worm, a heavy load above a burden. Then sincerity gives comfort in the last Extremity of Death, *Mark the perfect, behold the upright the end of that man is peace,* tho' he Dye in Warr *Psal.* 37. 37. O that is sweet when the Heart does not reproach in a Dying-hour *Job* 27. 6. and God not a terrour to the Man. Lastly that Man has interest in that promise, that's of a wide compass *Psal.* 84. 11, *The Lord God is a Sun and a Sheild,* to direct Comfort and defend, he will give Grace and Glory, and withold no good thing from him that walks uprightly.

Quest. How shall wee win to this lovely desirable thing? 1 Be convinced of heart unsoundnes, make an errand to God for it *Psal.* 119. 80. *Let my Heart be Sound in thy statuts. Psal* 51. 10, *Creat O Lord in me a clean heart* 2 study much the attributes of God, especialy his omniscíency *Heb.* 4. 12. 13. *All things are naked & open before him with whom we have to do* keep God in your Eye, that is injoined *Gen.* 17. 1. *Walk before me and be upright*; This keeped *Joseph* right *Gen*, 39. 9. You will never prove steel to the back if God be out of sight; this keeped *David* right *Psal.* 16. 8. & 25. 15. Keep upon your hearts the perswasion of his Alseeing-Eye, what makes many so unstable, they forget God, 3. keep *Heaven* in your Eye, this keeped *Moses* right amidst many temptations and snares, he had respect to the recompence of reward *Heb*, 11, 26. This keeped *Paul* right, that he fainted not, he minded the exceeding and eternal weight of Glory 2 *Cor.* 4. 16, 17. You will faint and give over if your *Hearts* be fastned on things that are seen, you will take to the nearest shore, so has been seen of an apostat generation.

The last branch of the point, they who would have comfort in Death, must have

have a Religious walk in their Life, and do what is good inthe Lords ſight Walking is a progreſſive motion, not like thatof the door on the hinges that moves oft, but goes not foreward.

Conſider theſe things for clearing this point, 1. Wee are commanded to walk in the Lords way, and that conſtantly *Deut.* 19, 9. Walk ever in his ways. 2. The Saints have reſolved this as *Pſal.* 119, 112, and are injoyned to make inquiry after the Lords way for this end *Jer.* 6. 16. 3. The Lord commends thoſe who make conſcience of their walk, as *Zacharias* and *Elizabeth Luk.* 1. 6. Whoſe commendation will never die. 4. The Lord threatens them ſore who looks not to their walk *Jer.* 9. 14. *Levit* 26. 21. &c. he will heat the furnace ſeven times more for them. 5. It is one of the precious promiſes of the New Covenant, that the Lord will give us his ſpirit to cauſe us walk in his way, *Ezek.* 36. 27. 6. The Lord calls for it as a chief evidence of a Souls ſenſe of Kindneſs that wee walk humbly with our God, *Micah.* 6 8. 7. The Lord's people ſenſible of kindneſs have ingaged thenſelves to this *Pſal.* 116. 12, *&c. What ſhall I render to the Lord? I will walk before the Lord.* 8. You will find the Lord quarrels no people ſo much for their words as for their walk *Deut.* 5. 28. 29. They had well ſpoken, O! ſays the Lord, that there were ſuch a heart in them to fear me, and keep all my Commandements, the Man is only bleſſed in his deed. *Jam.* 1. 25. Many are ſtrangers to a Chriſtian Walk. 1. ſome will not ſo much as give God fair words for all his favours, but Sacrifices to their own Net *Hab.* 1. 16. 2. Some complement God in words, and little affected in their hearts *Pſal.* 106. 12. 13. They ſung his Praiſe but ſoon forgot his Works, and waited not for his Counſel. 3. Some with ſome kind of ſenſe will commend God in words, who never came the length of a Chriſtian Walk; profeſs they know God, and in Works deny him. *Tit.* 1, 16, theſe are Self-cheaters.

Queſtion. Why are moſt people pleaſed with a profeſſion without a Chriſtian walk, 1, From Ignorance of God, as if he would be put off with fair words and bare acknowledgment, this is a mocking of God. 2 It flows from undervaluing of his Mercies, as if they were worth no more. 3. Becauſe there is not ſo much difficulty in profeſſion and words, as in a walk; It is Grace that muſt diſpoſe to this, the Devil cares not how much you complement God with Words, if the heart be not toward God, and your walk commend you not to him.

1. As ever you would ſhew a ſenſe of the Lord's kindneſs in your life, and expect his kindneſs at Death make conſcience of a Religious walk: I

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preſs it with theſe Arguments. 1. It is your Chriſtian walk that will put to ſilence the ignorance of fooliſh men and convince others 1 *Pet.* 2. 15. 2. Its the walk that will beſt ſecure peace of conſcience in the worſt of times *Pſal.* 119. 165. *Great peace have they which love thy Law: and nothing ſhall offend them.* 3. It is your walk that will keep the paſſage open to God in all your neceſſities, the man is barr'd out who hears and does not, *Ezek.* 33. 31. he will not be inquired of ſuch, but ſet his face againſt them *Ezek.* 14. 2. 8. The ſlanderer and Adulterer what ever he profeſs, he is not welcome to God, *Pſal.* 50, 16, *&c.* 4. It is your walk that will differenee you from the World, not a common gift or profeſſion *Luk.* 18 In theſe a Hypocrite may go beyond a Gracious Man. 5. There is nothing ſweeter for a Man to reflect on when the Eye-ſtrings are breaking, than for a Man to have that to ſay, that he has Exerciſed himſelf always to keep a Conſcience void of offence toward God and Man in his walk, and in this *Hezekiah* had ground of Comfort, but it was not the ground of his Confidence; that was placed in Chriſts Righteouſneſs.

Uſe. 2. I would offer theſe things by way of Advice. 1. If you would walk ſo as to commend God, and expect comfort at Death, ſet your Face to the right Airt to *Zion* Jer. 50. 5. To Glorify God in all your Actings. 2. Have your Salvation much in your Eye, as preferable to all things, Many forget they have immortal Souls; all their care is for things below Heaven. 3. Study much acquaintance with the word as the Rule *Gal.* 6. 16. He that walks according to that Rule, peace ſhall be upon him and Mercy, as upon thee *Iſrael* of God. 4. Eye Chriſt much as your patern and abſolute copy 1 *John* 2. 6. Walk as he alſo walked. 5. Look farther than Grace within *Pſal.* 71. 16. ſaith *David I will go in the ſtrength of the Lord God*; you will miſcarry if you take on upon your own heads. 6. Be oft taking account of your ſelf, that you may better recover a loſt ſtep *Hag.* 1. 7. Conſider your ways *Pſal.* 119. 59. *I thought upon my ways, and turned my feet to thy teſtimonies.*

Uſe. 3 There be ſeven ſort of people reprovable. 1. Theſe who walk in black Ignorance and have no perſwaſion of things in their own minds, only receive ſuch and ſuch things from cuſtom or practice of others, theſe cannot keep a ſtraight courſe. 2. The prophane carnal walker *Ezek.* 16. 27. The *Philiſtines* were aſhamed of what the *Iſraelites* did; Wee are all ſhamed in this Generation, and Heathens if they were among us, would be aſhamed of us: How many of all Ranks, walks in Drunkeneſs, Lying, Swearing, Whoredome, Sabbath-breaking, Living a Prayerleſs Life

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bringing forth the Fruits of Atheism, which excluds people out of Heaven and brings on the wrath of God 1 *Cor.* 6. 9. 10. *Eph.* 5. 6. I am affraid there is a storm of Wrath and Vengance coming on the Land, if matters mend not, if Mercy and Repentance prevent not. 3. Some are inconsiderat in their walk, some mistake, placing all their Religion in *Zeal*, and it may be bastard *Zeal* without knowledge, people not knowing what spirit they are of, *Rom.* 10. 2. *Luk.* 9. 55. and such have a kind of heart abhorrence of prudence, others place too much in prudence, and gives no kindly way to *Zeal*, such will not commend God, nor are on their guard against Temptations and Snares. 4. Some consult more their wit than their conscience, in all their actings, but it is not right if conscience have not a vote in the matter, such will go a black gate readily in an hour of Temptation, and so at length be taken in their own craftiness 1 *Cor.* 3. 19. 5. The timerous walker, altho' he have good inclinations and meanings, yet he is easily scarred from the most necessary duties *Prov.* 29, 25. the fear of man is a snare, such will make a Slave of their Conscience, and lay their Soul in pawn to rescue themselves from danger. 6. the unconstant walker will never Glorify God, all his Religion lies in starts, his Goodness wears off like the Morning Cloud and early Dew, *Hos.* 6. 4. 7. The Lazy Christian. who makes no progress, going from strength to strength *Psal.* 84. 7. The motion of some is so slow that it is hard to guess whether they be bound for Heaven or Hell; Be more serious and diligent.

I know not how you will take it, but if ever your Religion pass current before God, *Its* your walk will bear the stress of its commendation.

I would add a few things shortly by way of Caution, in reference to your walk 1. Beware you be not in League with any known Sin, Unmortified Lusts, unrepented of Idols, you will never have a day to do well if you regard Iniquity in your Heart, for then you have no access to God *Psal.* 66 18. 2. Beware of misbehaving to the spirit of God, by whose influence and assistance alone, you can move in the way of God, Tempt him not as *Ananias* and *Saphira* did *Act.* 5. 9, Vex him not as these Rebellious persons did, who made God turn their Enemy *Isa.* 63. 10 Resist him not as these stiff-naked, and uncircumcised in heart did, *Act.* 7. 51 Quench not his motions 1 *Thess.* 5, 19. Grieve him not *Eph.* 4, 30, if you adventure thus to miscarry, you will not step a right step. 3. Beware of needless, familiar, frequent haunt and converse with persons perverse in principles, that you receive not of their Plagues, *Rev.* 18, 4, and with persons perverse in practices, that you learn not their ways, and

get a snare to your Souls *Prov:* 22. 24. 25, For bold adventures in this has been the ruine of this Generation, *Prov:* 13. 20. A companion of fools shall be destroyed: You may have a bad Acquaintance and Relation to whom you must no ways mis-behave by incivility, and you may buy and sell with a Turk, But touch with them in a point as a ball on a plain that soon rolls off, but chuse no wicked Companion. 4. See that you be not glutted with excessive Love of the World, 1 *John* 2, 15, *If any man love the World, the love of the Father is not in him*; This Love and excessive care of the World, stiffles and choaks good motions *Matth.* 13. 22, As it was with the young man in the Gospel *Matth:* 19 22, And *Demas* imbracing the present World, turned his back upon the way of God 2 *Tim:* 4 10. if you advert not to these things, you can never walk in truth and with a perfect heart.

I would addresse my selfe to this Honourable Court; I know not if ever I shall preach more, or some of you hear more, 1. You have many Eyes of men on earth on you, and his Eyes that are like a flam of fire *Rev.* 1. 14, 2. You bear a great figure by office, called *Gods Psal.* 82, 1, and *Fathers* to the people *Gen.* 45, 8, *Isa* 45, 19, and many other stiles of great import, 3. God severely threatens Magistrats if they misbehave, who are neither above instruction, nor without correction, if they fail *Job*, 12, 21, *He powreth contempt upon Princes*, and weakens the strength of the mighty. 4. You are lyable to many difficulties and dangers, which many see not, who will readily observe your defects, 5. Your task is great, to hear the plaints of the poore, to represse the insolencie of the proud, and Minister justice to all. Altho' God has exalted you above others, you are servants to Subjects to watch for their well *Rom.* 13. 1. 2. Therefore take heed, beware, 1. Of unseasonable undue contendings, that ye consume not one another *Gal.* 5, 15, unite in what is true and good 2 Beware of Tyrranny and oppression, *Fathers* of the republick, should not provoke people to wrath, no more nor Natural Parents should provoke their Children *Eph.* 6, 4. 9, No mans power on earth is absolut, but Limited, Kings must have revenues to put them in better capacity *Ezra.* 4. 13, And they should have more in time of warre than in time of peace, then our Hearts must be inlarged without grudge, to make a liberal offering; better venter much then Losse all: I hope the Lord will help this Honourable Court, to shun what may grind the faces of the poore, and what is heavy to widows and Fatherless, or may break credit in the Nation, but none will misconstruct to require what tends to the honour of *our King*,

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to whom we ow so much, and seeks nothing for himselfe, but what is for the safty and security of the Nation 3, Beware of pride, and upliftedness of Spirit, which overthrew *Pharaoh* and *Haman*. 4, Beware of persons, and things that may prove dangerous to Kirk, or State. 5, Bewarne of Crudulity, try before you trust that ye be not imposed on, *Sathan* may borrow *Peters* Tongue to give bad advice to his Master *Matth*. 16, 22, 6 Beware of Self-seeking, the plague of the generation, it's a brand of infamy, especialy in Great men, where it is, it's a deep Large gulf, in which some Mens motions all center, as did *Judas*, who betrayed Christ, and *Pilat's*, who to please the people, and gratify *Cesar*, crucified Christ, over the Belly of his Concience, and warning of his wife; He made a foul hinder end; We have oft smarted by men of that temper: We may cry out as its in *Phil*. 2, 21, *All Seek their own things, not the things which are Jesus Christs*. such, whatever fruit they bring forth, being to *Self* they are reckoned empty *Hos*: 10, 1, There be three ill properties some have, which come all to one, *Time-serving, Man-pleasing, Self-seeking*; A Self-seeker will serve the humor of any time, whom he harrasses this year, he will carresse the next, if the wind blow so, and it may serve a turne He will study to please men (to the venture of his Soul) if they command him this day to doe, he is ready, and if the nex day, to undo, he is alwayes at command, such are not unlike that *Rustic* Eccleſiastick in *England*, of whom its storied, *he would stand with all, but fall with none*, As Protestant or Papist had the ascendant, accordingly he moved, and when asked, how he came to stand so? *He* answered, he keept still one principle, and that was to hold his Living.

I would advise you to these things in your walk. 1. Labour for a good foresight in things, be not head strong in what may endanger, As *David* in an humour, would number the People, 2 *Sam*, 24, what tends directly to Gods glory, constancy in that is a commendation. *David* never changed his purpose of building the house of the Lord, *Psal*, 132, 4. 5. And of paying his Vows, *Psal*, 66, 13, 14 2. Be well acquaint with the word, The word of the Lord to some is a reproach, they have no delight in it, they mock it, *Jer*, 6, 10. Such are the plague of their Generation, in the word the rules of Government are insert, the sins and snares of Rulers are related, the examples of good, and bade are proposed, for imitation and caution: You would examine all instructions of Men, by the injunctions of the word, and steer your course by this compass, if you would Land fair when you go off the stage of time. 3. Have a good care of the state, it will never be well with the Kirk if it be not well with the state *Psal* 21

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last, *the wicked walk on every side, when vilest men are exalted*; Some endangers crowned heads, and runs them on precipices; Kings should make choice of Favorites, *men fearing God, loving truth, hating covetousnes*, Exod. 18, 21. *Psal.* 101, 2, *&c.* 'I will behave my self wisely in a perfect way, O when 'wilt thou come unto me: I will walk within my house with a perfect heart; he looked well to his Court and his Family, he abandoned the deceitfull workers, and made choise of the Faithfull of the land. 4. Be carefull to make good Laws, conform to the word of God, the law of laws, and that there be vigorous execution of good Laws, made, or to be made which is the life of the Law, Laws are not for *Theory*, but for *Practice*, the best practice on the Peoples part, is obedience, on the Magistrats part, is execution, duly and impartially applying rewards and Punishments. Cruel were these Laws *Daniel.* 3, and 6, Chapters, and Act 4, and 5, Chapters, forbidding Preaching, prayer, and worship to God; we have smarted under some such grievous Laws; the vigorous execution of cruel Laws, broke the work of Reformation, God forbid the slack or none execution of good Laws, should ruine it once more. I must warne you all who hears me, if any of you has had a hand in the late Persecution, directly or indirectly, in less or in more, in Fining, Confining, Imprisonment, Banishment, Torture, Intercommuning, Shedding of Blood, Repent or dear shall you buy it. 5. Your chief care would be about Religious concerns, to advance *Zions* welfare, as *David* by vow and Oath shews his concernment *Psal.* 132. 1. Let not what concerns *Zion* be reckoned a by-work, so did not *David*, *Psal.* 137, 4. He preferred *Jerusalem* to his chief joy, and, as with a curse, wished that he might neither have Skill nor power to Act, if he should forget or slight *Zion* 2: Mind how God resents and speaks with contempt, of those who postponed the building of the Temple (which was the principal fruit and end of their deliverance,) to the building of their own houses, and tells plainly, they should not thrive the better of it, what they earned, they should put it in a bag with holes, *Hag.* 1. 6. 3. Mind the example of the *Jews*, when they were stirred up to build the Temple, Ezra. 5, 1, 2. They say not, we must first build the Walls of *Jerusalem*. to hold out the enemy, but they began to build the house of God; happy these who are so disposed to promot the publick interest of the Church more than their own. 4. For your own likes be concerned in the Lords interests, and he will be concerned in you in these five Respects. 1. He will be concerned in your honour; The Lord resents the indignity done to Magistrats, and Stigmatizeth these who despise Dominions

tions, and speak evil of dignities *Jude* 8 'These that honour me, I will 'honour, who despiseth me shall be lightly esteemed' 1 *Sam*, 2, 30, 2. He will be concerned in your house and Family, 1 *Chron*, 1,12 14. The Lord blessed the house of *Obed-Edom* and all that he had, because of the Ark of God; And the Lord promises. 2 *Sam*, 7. To build *David* a sure House, because of his respect to his house. 3. The Lord will be concerned in your thriving Psal, 122 6. They shall prosper that love *Jerusalem*, so did *Moses*, *Joshua* and others prosper upon this Account 4. The Lord will be concerned in your safety in a dangerous time; when the *Lord* threatned old and young by a Destroying Angel, he allows a mark of providential preservation to be set on such, *Ezek*, 9. 4, 5 The Lord will be concerned in your Consolation, *Isa*. 66 10, Such Persons shall share of *Jerusalems* joy, 5, Lose not a Season of doing service to the Church, and easing her of what is grievous; There is a hazard in this *Eccles*: 10, 10, what thy hand finds to do, do it with all thy might, for there is no work nor device in the grave; you wot not if ever another opportunity be put in some of your hands: Some are off the stage, who losed a Season, you may rue it out of time, do what remains, and is needfull to be done for advancing the work of God; remember what *Mordecay* says to *Esther* *Esth*. 4.14. "If thou "hold thy peace at this time, then shall there enlargment and deliverance come "to the Jews from another place, but thou and thy Fathers House shall "be destroyed, and who knows whether thow art come to the Kingdom "for such a time as this; If you be inconcerned in his matters, he will be als inconcerned in you, and break you if you prefer your own house to *his* 6, In order to this, promote piety, 1, By your commands as *Asa* 2. *Chron* 14. 2. 4, He did that which was good and right in the Eyes of the Lord his God, and commanded *Judah* to seek the Lord God of their Fathers, and to do the Law and commandement: And *Josiah* 2, *Chron*. 34. Covenanted the people to walk after the Lord. 2 By the example of your persons and Families, as did *David* and *Joshua* *Psal*. 101, and *Joshua* 24, For this end strive to get divine principles, according to these, will your actions be. Let God's Statues be the men of your Council, and his Glory, the end of your actions; *Constantius*, the Father of *Constantine*, tried his Courtiers wisely; who adhered to truth, he honoured them; who fore-took Christ them he degraded & said, who were false to God, would never be true to him: Much depends on Magistrats their personal carriage and their Courts; Leaders of people easily causes them to erre *Isa* 9. 16, One wicked man in authority destroyes much good, *Eccls* 9, 18, Their example is so powerfull

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3, Encourage and ſtrengthen the hands of painfull, faithfull Miniſters; men according to Gods own Heart, 4, Diſcountenance what ſmels of ſuperſtion and Idolatry; Wee are glad that courſe has been taken, and will be farther taken by his Majeſties Honourable Privy Council, to eaſe the Land of *Jeſuit Prieſts*, the Grand trafficquers, who infuſe the Venome of cruel and damnable principles, the fopperys of ſuperſtitious and unſcriptural conceits and have been, and are the principal abetters of horrid cruelties; *Such* have been too much carreſſed by many 4. Have a fervent care to look well to ſeminaries of Learning; It's an old trick of *Rome* to poiſon the fountains that the ſtreams may be mudded; Much depends on the piety, principles, and example of *Maſters*, young ones may ſoon get a wrong ſet that will not eaſily cure; It's dangerous to ſuck in poyſon with milk. 5. Be carefull of the eſtabliſhed Goverment of the Church, which we own as founded on the word of God, in which theſe five things are expreſſe. 1 Anent its Officers as ye have them diſtinguiſhed *Eph.* 4 11, 1 *Theſ.* 5. 12. 1 *Tim.* 5. 17, *Act.* 6. And not a *Prelat* among them all. 2. Its Courts and Judicatories *Matth.* 18,16. 18, It was no civil Courts meant there. 3. Subordination of Leſſer Judicatories to Greater *Acts* 15. 4. Wee have the order of procedure in relation to cenſure *Matth* 18. 16. 5. The naturall kind of theſe cenſures, not Bodily but Spiritual; And there is a Charge to obſerve all theſe things inviolable untill Chriſt ſecond coming 1 *Tim.* 5. 21. 1. *Tim.* 6.14 Wee moſt ſay, that the *Scots* ſoil could never agree with *Prelatick* nor *Eraſtian* domination: This government was owned by Ambaſſadours from moſt of the reformed Churches of Europe at the ſynod of *Dort* and ſubcrived by them all ſave two; it was ſolemnly ſworn to be perſons of all ranks in this Nation an Hundered yeares ago; It is moſt adapted to the ends of an Eſtabliſhed Miniſtry to edify Souls and to guard againſt vice and errour *Eph.* 4.11. 12.

Beware of what may give a Back-ſet to this Government & is grievuoes to it for I may venture to ſay in *Scotland* there is ſo ſtrong a twiſt in the preſent eſtabliſhment betwixt Kirk and State that they may reckon heart friends & foes together that who are *Heart*-friends to the State will be freinds to the Kirk as now eſtabliſhed for I Judge it will be found, friends to this intereſt will be found in Scotland, *His Majeſties* beſt Friends if not *His* only Friends whatever others pretends for their own ſafty advantage or advancement, Our readines to venture and offer in a dangerous Juncture is not unknown: *I* may ſay in Scotland if *King William* had a ſtrait they would make but a ſmall *Batalion* of truſties that would be found on the other ſide;

I neither

I neither think nor speak so of *England*, how many there of the Episcopal perswasion, have given, and do give pregnant proofs of their Loyaltie, & good affection to *The King*, beyond all exception.

There has been a great work about taking in of Conformists in *Scotland* to the Government, but how have they slighted the condescendency of Parliament, to make application and qualify themselves? Yea they are imboldned by the forbearance of Church and State; nor have wee taken the advantage allowed, not that we are for Cruelty, but for Charity, which we have extended to some for their supply, and inclines yet to do so, wishing that the most needy and best affected might share of the Charity of all, yet are wee not fond of medling with them, knowing their temper; There are a number taken in by us, I deny not, there may be some more sober, Serious, and deserves more incouragement than others; I judge we are through the throng of them, and wishes they be all sound at the heart: For those we received in the North, if there be truth in Men, wee had ground to think, they would be true to their trust: For others in the North, we found their pulse, that they were neither Friends to Kirk nor State; In stead of Application, they rushed in on the Committee, unmannerly, being neither cited nor called, and gave in Protestations disowning the Authority of the Church, and spitting in the face of the Law for our establishment, altho' under the colour of a fair complement to the State; A meer pretext, no more to be trusted then *Joabs* simulat complement to *Amasa* 2 *Sam.* 20. 9. 10. Who, under the covert of a fair Brotherly Salutation, intended a deadly wound, which he gave him under the fifth Rib, and shed out his Bowels to the ground; Some of these are declared *Intruders*, illegally setled, some of them Lybelled for *Scandals*. And its known from the North especially, there were offers in a *Formula*, repeated Addresses to *His Majestie*, Petitions to the last Session of Parliament, declaring themselves ready and willing to joyn with the present Church Government; Yet in their Protestations, they pretend to give Reasons, why in conscience they cannot do it; where is their ground of I must? Judge how well contrived they are, made up of Contradictions: Now if such Men who Savour of *Tobia*, and *Sanballat's* complexion, should offer to feign Subjection, with a mind to undermind the work it were no wonder we were shy to deal with them: And for those who at best declare their indifferency for any Government the State appoints especially considering how guilty they are of contradictory Oaths subversive of the Government; Who can trust they will support it, and not subvert it? A cold and feigned friend may soon turn an Enemy; can we be blamed

being convinced they are generally Enemies to Kirk and State to decline commenting, with them: A King would be thought ill advised, to take and keep in his bosom, Men whose disaffection and inclinations, subversive of his Government and interest, might be evidenced to a demonstration: For some of us, before wee closed with such, we would rather chuse to take our old venture to seek our Bread with the peril of our Lives.

I will crave your pardon and patience, in all Sobemess to represent a few grievous things. 1. That those who neither comply with Kirk nor State meet in pretended Presbytries and Synods, and act as Legal Judicatories, and obtrude Men of their way on vacant Churches. 2. Many of them who refuse to own the Government of Kirk and State, take on them to preach irregularly, Baptize Children, and even of Scandalous persons, without regard to the removing of the Scandal; And Marry persons clandestinly, without knowledge or consent of Parents: Who are secure of their Children at this rate? And they Marry some persons, within forbidden degrees, and some whose former Mariages are not dissolved; some of them antidate Testimonials, and absolve persons in whom they have no interest; some of them have likeways brought in *innovations* in worship, never used under any Government of Protestants in *Scotland*: And farther, contrair to all order and in manifest contempt of Church Censures, several deposed for gross immoralities, Contumacy, & Supine-negligence, continue in all the parts of the Ministerial function, which in some places breeds a great dale of confusion and disorder; these things we can instruct if need be; From all which flows and abounds prophanes, Irreligion, and Atheism, notwithstanding of all the excellent Laws made against them.

Now it's in the power of your hands to order remedies for all these things, by applying the Laws made, and to be made in Church-matters, and incouraging the Church in her Liberties, and all her Assemblies: I would exhort all the Members of this Honourable Court, As ye would prove your selves to walk in truth and with a perfect heart, in your Spheres and Capacities, prove your selves *Nursing Fathers* to the Church, and guard against those who would poison or starve the Flocks, and overthrow the Government of the Lords house.

I do here declare, I did not intend to irritat any Man; I dare not be a *Man-pleaser*, for then I should not be the Servant of Christ, *Gal.* 1. 10. But *I* resolved to exoner my Conscience in the sight of God, who is your Master and mine, if I should never Preach more; Now, as you will all answer before Him, consider what I have said, for there is a day of Compt and Reckoning coming.

My

My hearty Prayer to God is, That *His Majesties high Commissioner*, and all the Members of this Honourable Court, may be helped by Grace so to behave, As in that Great Day, You may all meet with that sweet welcome, Well done Good and Faithful Servants, enter into Your Master Joy. The Lord grant You understanding in all these things, To His name be Praise.

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